A Path to Pietie,

Leading to the *Way*, the *Truth*, and the *Life*, Christ IESVS.

Drawne vpon the Ground, and according to the Rule of Faith.

BY

WILLIAM HINDE,

Sometimes Fellow of Queenes College in *Oxford, and now Preacher of Gods* Word at *Bunbury* in *Cheshire.*

LONDON,

Printed by *Iohn Haviland* for *Francis Williams.* 1626.

RB.23 a.7266

A Path to Pietie,

Leading to the *Way*, the *Truth*, and the *Life*, Christ Iesvs.

Drawne vpon the Ground, and according to the Rule of Faith.

By

William Hinde,

Sometimes Fellow of Queenes College in *Oxford, and now Preacher of Gods* Word at *Bunbury* in *Cheshire.*

LONDON,
Printed by *Iohn Haviland* for *Francis Williams.* 1626.

BRITISH LIBRARY

15.d.50

TO THE RIGHT WORSHIPFVLL SIR THOMAS LOWE Knight, Maſter of the Worſhipfull Company of the *Haberdaſhers* in the Citie of *London*: together with the Worſhipfull Mr. *Richard Ven*, Mr. *William Freeman*, Mr. *Henry Robinſon*, Mr. *William Palmer*, the foure Wardens of the ſame Company, Grace and Peace.

IT were my part, Right Worſhipfull, and my peoples too (were it in our power) to raiſe a monument of Eternall Memorie, both for the Author and inſtrument of ſo rich Mercies, as we of this place doe enioy both for ſoule and body. For whereas the Author and giuer of euery good gift, our

gracious God blessed for euer, was pleased to cast his eye of pitie and compassion vpon this Parish (liuing yet in darkenesse, whiles the light shone round about them) and euen out of the ruines of Babel *and* Beth-aven, *(a Colledge or Couent of Idolatrous Masse-Priests) to raise a* Shilo, *and build a* Bethel; *a place for his true worship, houses and maintenance for Learning and Religion, with annuall and ample allowance for the poore, and all by the hand and trauell, care and cost of our famous and worthy Founder Master* Thomas Aldersey, *sometimes a member of your owne Bodie: what great cause haue we for euer to publish the prayses, and record the mercies of our* God? *What iust occasion to honour the memory of this gracious man, with that honourable testimonie of the vertuous Woman: Many men amongst vs haue done vertuously, but thou surmountst them all! Let him that hath done thus worthily in* Ephrata, *be famous in* Bethlehem *for euermore.*

But alas, it is not so great a blessing to

haue meanes of bleſſing, as to haue Grace to obtaine a Bleſſing by thoſe meanes. It is not ſo high a fauour to haue Manna, as to taſte the ſweetneſſe of Gods loue in it. It is not ſo happie a thing to haue the Arke of God amongſt vs, as to haue a reuerent and holy vſe of it. It is not ſo great a matter to haue a Vine, as that one may gather many and ſweet Grapes from it. Meanes of bleſſing ſo vſed ſhall make vs bleſſed in our deed. Manna ſo taſted, ſhall reliſh as ſweet as Angels food. The Arke ſo entertained ſhall bring a bleſſing to Obed-Edom *and his houſe with it. And a vine ſo fruitfull ſhall be euer ſo dreſſed and bleſſed, that men may euer gather more and better fruit from it. O Lord how glorious are thy workes, and thy thoughts are very deepe! An vnwiſe man knoweth it not, and a foole doth not vnderſtand this. O that my people were wiſe, then would they vnderſtand, then would they conſider their latter end! O that we knew in this our day the things that belong vnto our peace! Had we either eyes to ſee the beautie of Gods*

loue in the face of Christ, or hearts to feele the vertue of Christs Spirit in his word, or Soules to hunger and thirst after the righteousnesse of Christ in his Ordinances and workes: Then doubtlesse we would say with Ephraim, *what haue I to doe any more with Idols, I haue heard him and looked vpon him. I am like a greene fig-tree, vpon mee is thy fruit found. Then would we resolue with Israel, I will goe and returne to my first husband, for at that time I was better then now. Then would euery true Israelite say with* Dauid: Away from me ye workers of iniquitie, for I will keepe the Commandements of my God. *Shall I here lay my complaint in your bosome, Right Worshipfull, whom our Founder hath made Gouernors of his Foundation, and Patrones of our places, and say with the Prophet* Esay: I haue laboured in vaine, I haue spent my strength in vaine, and for nothing? *I may truely say in some poore measure, according to the measure of Grace God hath giuen me, I haue laboured, I haue spent my strength*

ſtrength amongſt my people, and my labour hath not been altogether in vaine amongſt them. Neither was the Prophets, though hee thus complaine, hauing gathered but here one and there one as Grapes after a Vintage: whereas he laboured, that Iſrael might haue beene gathered euen in great cluſters for the Lords vſe. For the ſame Prophet elſe-where preſents the Lord with the fruit of his labours: Behold, here am I, and the children that thou haſt giuen me. *And howſoeuer I may ſay of the greateſt part, both Popiſh and prophane, they are yet ſtrangers from the Commonwealth of Iſrael; the miſts of* Samaria *are yet in their eyes, and the Calues of* Bethel *are yet in their hearts: yet I praiſe God he hath giuen me a Seale of my Miniſtery in the Pariſh amongſt them, and in the Countrey round about them. My comfort is that ſome, my griefe is that no more but ſo ſmall a ſumme, are yet gathered together into the Fold and Flocke of Chriſt Ieſus. And this comfort giues mee calling and encouragement, to trace and tread out this little*

Path

Path before them, that receiuing farther light from the publike Miniſtery, they may walke in the wayes of Sion, taking either this, or any other like path which may lead them to Ieruſalem. I preſent it to your Worſhips, as a pledge of my dutie and loue, and pray God to be your guide either in treading this or any other of the wayes of God, which may at length bring you to the free and full fruition of God himſelfe.

Bunbury, *Iuly* 19. 1613.

Your Worſhips

euer aſſured,

W. HINDE.

An Aduertiſement to the READER.

CHriſtian Reader, hauing diuers yeares agoe printed this little Booke, and reſerued all the Copies to my ſelfe for more priuate vſe, I was much importuned by many, for want of Copies, to make a more publike Impreſſion of the ſame. Importunity I confeſſe did then much affect me, but now neceſſitie hath enforced me hereunto; For whiles I was in *London* this Terme vpon other occaſions, I found (to my no ſmall trouble and griefe) a Catechiſme newly printed and diſperſed, wearing my coat, and bearing my name at large, which yet I cannot acknowledge to haue receiued either birth or being from

from me; no, nor ſo much as any one line or threed thereof drawne by my hands. Whatſoeuer it is, or whoſoeuer the Author be, I deſire hee may reape the fruit and comfort of his own Labours. Being now thus dealt withall, I cannot any longer conceale mine owne, but am enforced (vpon a ſudden, and in great haſte) to ſend out this Legitimate, to challenge the other, as none of my Iſſue, but of another ſtocke and line, and ſo to returne him home to his owne father backe againe. I pray thy fauourable acceptance of this ſmall Labour, as an earneſt peny of ſome farther addition, for making vp a more compleat bodie of Diuinitie, if the Lord will, in due ſeaſon.

Bunbury, Nouemb. 14. 1619.

Thine euer in the Lord,

William Hinde.

Mans misery by Adam.
His
Recouery by Christ.

Question.

IN *what estate hath* Adam *left vs by his iniquitie?*

Answer. In a woefull estate of *sinne* and *misery*. Gen.3.7,8,16, 17,& 5.2. Rom.5.12.

Q. *Vnto what estate hath* Christ *restored vs by his* obedience?

A. Vnto a comfortable estate of *grace* and *happinesse*, 2 Tim. 1.9, 10. Rom.5.21. Rom.3.23.

Q. *Are we then all tainted with* Adams sinne, *and liable to* Adams *curse?*

A. Yes, we haue it by *birth*, and hold it by *vnbeleefe*. Psal.51.5. Rom. 11.23.32. Reuel.21.8.

Q. *And are we not all partakers of* Christs obedience *and* life? Heb.3.14.

A. No, wee claime it onely by our *New birth*, and enioy it by a *true beleefe*. Rom.8.17. Tit.3.5,6. Gal.3.26.

Q. *Wherein then doth the* comfort *of a Christian especially consist?* Joh. 1.12.

A. In the *couenant* of *Grace* betwixt God and Man: *Ezek.*36.25,26. Heb.8.10,11,12. 2 Cor.6.18.

Q. *What*

Q. *What is the tenour of this Couenant?*

Ier.31.33,34. 2.Cor.6.18. *A.* That he will be our *God* and *Father*, and we his people and Children in Christ Iesus.

Q. *What are the parts of this Couenant?*

Ezek.36.26. Ier.32.40. *A.* That which God promiseth vnto vs, and that which we are bound to returne vnto him againe.

Q. *What doth God promise herein vnto vs?*

Heb.8.12. Rom.8.28,32. Psal.84.11. Ezek.36.28,29,30. *A.* To be mercifull vnto vs in his Sonne Christ, remouing our sinne and all things *hurtfull*, bestowing his *grace* and all things *needfull* both for soule and body.

Q. *And what are we bound to returne vnto him againe?*

Ephes.2.10. Act.26.20. Iob.3.16. Act.16.31. Gal.3.26. *A.* *Faith* and *obedience* in Christ Iesus.

Q. *What is the summe of this Couenant on both parts?*

A. Beleeue and liue.

Q. *What then must be the speciall care of euery true Christian?*

Heb.4.14. Epist.Iud.3. Gal.2.20. Philip.2.15. Iam.2.17,18. *A.* So to professe and maintaine the Christian faith, that hee may feele the power, and shew forth the fruit of it.

Q. *Are you then able to giue an account of your faith, and readie to make answer to one that shall aske you a reason of the hope that is in you?* 1 Pet.3.13.

1 Pet.2.1. *A.* I am not so able as willing, but I will doe

doe my endeauour, and the Lord (I hope) will more and more inable me thereto. *Heb.*13.7.17.

Q. *Rehearse then the Articles of the Christian faith.*

A. I beleeue in God, &c.

Q. *What is the summe of these Articles?*

A. They teach me what I am bound to beleeue concerning God and his Church. *Heb.*11.6.

Q. *What doe you generally beleeue concerning God?*

A. That there is only one God in three Persons: *Ioh.*17.3. *1 Cor.*8.6. *Matth.*28.19.

Q. *What dutie is here required?*

A. To labour for a due knowledge of the true God; that we may know what we worship, and worship what we know. *1 Chron.*28.9. *Ioh.*17.3. *Iohn* 4.22.

Q. *Can you tell me then what God is?*

A. God is a spirituall Essence, hauing his Being of himselfe, infinitely Great and Good. *Ioh.*4.24. *Exod.*3.14. *Psal.*145.3,8,9. *Exod.*34.7.

Q. *What learne you hence?*

A. To worship him in spirit and in truth, and to acknowledge both my being and well being from him, and for him alone. *Ioh.*4.23,24. *Act.*17.28. *1 Cor.*10.30. *Ephes.*2.10.

Q. *What doe you more especially beleeue concerning God?*

A. That this one God only is my God. *Ioh.*20.28.

Q. *How dost thou finde him to be thy God?*

A. Becausc I beleeue in him, and being *Ephes.*2.7,8. *Gal.*2.20.

Act. 8.37. 2 Chron. 20.20. ing his by grace, he is mine by faith.

Q. *What is your meaning when you say you beleeue in God?*

Psal. 119.57. Psal. 18.1,2,18, 46. 2 Chron. 13.18. *A.* I doe freely acknowledge the Lord alone for my portion, and rely vpon him for the God of my Saluation.

Q. *What learne you hence?*

2 Chron. 15.2. Isai. 30.15.18. Act. 27.25, 31. 33.34. *A.* To seeke and wait for all good things by good meanes from God alone.

Q. *Why doe you say I beleeue, and not wee beleeue, as you say Our Father in the Lords Prayer?*

Iames 5.14. Gal. 2.20. Hab. 2.4. *A.* Because another mans prayer may releeue me, but it must be mine owne, and not another mans faith that must saue me.

Q. *Doe you beleeue the God-head to be diuided whiles you beleeue* one God *in* three persons?

2 Cor. 13.14. 1 Iob. 5.7. *A.* No not diuided, but distinguished into the *Father*, *Sonne*, and *holy Ghost*.

Q. *What doe you beleeue concerning the first Person in the Trinitie?*

Isai. 45.18. 2 Cor. 6.18. *A.* That he is the *Father Almightie, maker of Heauen and Earth.*

Q. *Why is he called* the Father?

1 Iob. 4.14. Ioh. 1.14. Rom. 8.15. Matth. 6.9. *A.* Because he is by Nature the Father of Christ, and by Grace to vs that beleeue, our Father also.

Q. *What learne you hence?*

A. To

A. To honour and obey him as a Father, and to be followers of God as deare children. *Mal.*1.6. 1 *Pet.*1.14. *Ephes.* 5. 1.

Q. *And why is he also called Almightie?*

A. To assure vs of his *greatnesse*, as well as of his *goodnesse*, being able to doe whatsoeuer he will. *Gen.*17.1. *Gen.*35.11. *Dan.*4.35. *Nehem.* 1.5. *Psal.*115.3.

Q. *What gather you hence?*

A. That whatsoeuer as *a Father* he hath promised, that same *as Almightie*, he can and will see performed. *Iosh.* 23.14. *Numb.*23. 19.

Q. *Why is he said also to be* the maker of Heauen and Earth? *Act.*4.24. *Act.*17.24.

A. Because the glory of his *power* and *prouidence* doth herein most cleerely shine vnto vs. *Act.*7.49. & 14. 24, 26.

Q. *How of his Power?*

A. That he could raise all things out of nothing, and make them very good. *Isai.*40.12. *Gen.*1.7. *Heb.*11.3.

Q. *How of his Prouidence?*

A. That hee doth *preserue* all that hee hath made, and *dispose* euery thing to his proper end. *Gen.*1.31. *Act.*17.24, 26, 28. *Dan.*4.34, 35. *Psal.*104.

Q. *What gather you hence?*

A. That resting vpon this faithfull *Creator*, our hope needs not faile vs, so long as either *Heauē* or *Earth* haue any help for vs. 1 *Pet.*4.19. *Isai.*37.16,17. *Isai.*40.28, 31.

Q. *What do you meane by Heauen & Earth?*

A. Not onely the whole Frame of the *Act.*17.24. *Deut.*17.3.

World aboue and below, but alſo all the hoſt of them.

Q. *What doe you vnderſtand by the hoſt of them?*

Pſal. 148.2,&c. *Ioel.* 2.11. *Pſal.* 103.20,21. *Coloſſ.* 1.16.7. A. All the creatures which the Lord made to haue their *beginning* and *being* in them.

Q. *What were the principall of thoſe Creatures?*

Pſalm. 104.4. *Pſalm.* 8.4.5. A. Angels and men.

Q. *And why were they the principall?*

Pſalm. 103.20. *Matth.* 25.31. *Gen.* 1.26. A. Becauſe they were likeſt vnto God, in a high eſtate of *holineſſe* and *happineſſe*.

Q. *Did the Angels continue in this eſtate?*

Luke 2.13. *Hebr.* 1.14. *Matth.* 25.41. *Iud. Ep. v.* 6. *Iob* 4.18. A. Some, not all, for many became Deuils, by their ſinne and wickednеſſe, and are chained vp in vtter darkneſſe.

Q. *What learne you hence?*

2 *Pet.* 2.4. *Pſalm.* 8.1,4,5. *Epheſ.* 1.3,4. A. To tremble at the Lords *ſeuerity* towards them, and be thankfull for his *bounty* and mercies towards our ſelues.

Q. *Did man keepe his eſtate and ſtanding as the Lord had created him?*

Rom. 3.10,11,23 *Rom.* 5.12,18. A. No, not one, for by the *diſobedience* of one, ſinne raigned vnto *death*, and death went ouer all.

Q. *Hath the Lord prouided no remedie for mans reliefe and recouery?*

Rom. 3.21,22. *Rom.* 5.21. A. Yes, the righteouſneſſe of Faith, whereby *grace* raigneth vnto *life*, through the

the *obedience* of one which is Ieſus Chriſt.

Q. *Are we then alſo bound to beleeue in Ieſus Chriſt?*

A. Yes verily, for ſo he himſelfe hath commanded, Ye beleeue in God, beleeue alſo in me. *Ioh.14.1.*

Q. *What doſt thou then beleeue concerning Ieſus Chriſt?*

A. I beleeue that he is the Sonne of *God*, and the *Sonne of Man*, the only Mediatour betwixt God and Man. *Gal 4.4. Luke.1.31,32. Rom.1.3. 1 Tim.2.5. Heb.9.15.*

Q. *Will then this generall faith ſaue thee?*

A. No, *my* beloued is *mine*, and I am his, Chriſt liues in *me*, and *I* in him, who hath loued *me*, and giuen himſelfe for *me*. *Marke 1.40. Iames 2.19. Cant.2.16. Gal.2.20. Ioh.20.28.*

Q. *Why is he called Ieſus?* Luk.2.21. *Matth. 1.21.*

A. Becauſe he is the Sauiour of his people from their ſinnes. *1 Theſſ.1.10.*

Q. *What learne you hence?*

A. That nothing can hurt me, ſo long as my faith doth not faile me. *Marke 9.23. Luke 22.32.*

Q. *Why is he called Chriſt?* Luk.2.26.

A. Becauſe he is the anointed of the Lord, our *Prophet* to teach vs, our *Prieſt* to reconcile vs, our *Prince* to rule and gouerne vs. *Heb.1.9. Act.4.26,27. Luke 4.18. Heb.7.17. & 9. 11,14.*

Q. *What learne you hence?* *Pſal.110.1.*

A. That all fulneſſe of grace dwelling in Chriſt, all true Chriſtians ſhall receiue *Ioh.1.14. Ioh.1.16. Coloſſ.1.19.*

World aboue and below, but alſo all the hoſt of them.

Q. *What doe you vnderſtand by the hoſt of them?*

Pſal. 148.2,&c. *Ioel.* 2.11. *Pſal.* 103.20,21. *Coloſſ.* 1.16.17. A. All the creatures which the Lord made to haue their *beginning* and *being* in them.

Q. *What were the principall of thoſe Creatures?*

Pſalm. 104.4. *Pſalm.* 8.4.5. A. Angels and men.

Q. *And why were they the principall?*

Pſalm. 103.20. *Matth.* 25.31. *Gen.* 1.26. A. Becauſe they were likeſt vnto God, in a high eſtate of *holineſſe* and *happineſſe*.

Q. *Did the Angels continue in this eſtate?*

Luke 2.13. *Hebr.* 1.14. *Matth.* 25.41. *Iud. Ep. v.* 6. *Iob* 4.18. A. Some, not all, for many became Deuils, by their ſinne and wickednеſſe, and are chained vp in vtter darkneſſe.

Q. *What learne you hence?*

2 *Pet.* 2.4. *Pſalm.* 8.1,4,5. *Epheſ.* 1.3,4. A. To tremble at the Lords *ſeuerity* towards them, and be thankfull for his *bounty* and mercies towards our ſelues.

Q. *Did man keepe his eſtate and ſtanding as the Lord had created him?*

Rom. 3.10,11,23 *Rom.* 5.12,18. A. No, not one, for by the *diſobedience* of one, ſinne raigned vnto *death*, and death went ouer all.

Q. *Hath the Lord prouided no remedie for mans reliefe and recouery?*

Rom. 3.21,22. *Rom.* 5.21. A. Yes, the righteouſneſſe of Faith, whereby *grace* raigneth vnto *life*, through the

the *obedience* of one which is Ieſus Chriſt.

Q. *Are we then alſo bound to beleeue in Ieſus Chriſt?*

A. Yes verily, for ſo he himſelfe hath commanded, Ye beleeue in God, beleeue alſo in me. *Ioh.14.1.*

Q. *What doſt thou then beleeue concerning Ieſus Chriſt?*

A. I beleeue that he is the Sonne of *God*, and the *Sonne of Man*, the only Mediatour betwixt God and Man. *Gal 4.4. Luke. 1.31,32. Rom. 1.3. 1 Tim.2.5.*

Q. *Will then this generall faith ſaue thee?* *Heb.9.15.*

A. No, *my* beloued is *mine*, and I am his, Chriſt liues in *me*, and *I* in him, who hath loued *me*, and giuen himſelfe for *me*. *Marke 1.40. Iames 2.19. Cant.2.16. Gal.2.20. Ioh.20.28.*

Q. *Why is he called Ieſus?* Luk.2.21. *Matth. 1.21.*

A. Becauſe he is the Sauiour of his people from their ſinnes. *1 Theſſ.1.10.*

Q. *What learne you hence?*

A. That nothing can hurt me, ſo long as my faith doth not faile me. *Marke 9.23. Luke 22.32.*

Q. *Why is he called Chriſt?* Luk.2.26.

A. Becauſe he is the anointed of the Lord, our *Prophet* to teach vs, our *Prieſt* to reconcile vs, our *Prince* to rule and gouerne vs. *Heb.1.9. Act.4.26,27. Luke 4.18. Heb.7.17. & 9. 11,14.*

Q. *What learne you hence?* *Pſal.110.1.*

A. That all fulneſſe of grace dwelling in Chriſt, all true Chriſtians ſhall receiue *Ioh.1.14. Ioh.1.16. Coloſſ.1.19.*

of his fulneſſe grace for grace.

Q. *Why is he ſaid to be the only Sonne of God?* Ioh. 3. 18.

Iohn 1.14. *A.* Becauſe he is the only begotten of the Father, full of grace and truth.

Q. *Muſt he needs be God that muſt be our Sauiour?*

Pſalm.49.7,8. Heb. 9.13,14. 1 Theſſ.1.10. Act.20.28. *A.* Yes indeed, becauſe none can *ſatisfie* for ſinne, nor be a *Sauiour* of *ſoules* but God alone.

Q. *And muſt he needs be alſo Man that muſt be our Mediator?*

Heb. 9.15. Rom. 5.12. Rom.5.15. Heb.2.9,10. Epheſ.5.2. *A.* Yes verily, man had ſinned, and the Man Chriſt Ieſus muſt ſuffer for ſinne, to be a ſacrifice of a ſweet ſmelling ſauour vnto God for vs.

Q. *Why is Chriſt Ieſus alſo called* our Lord? 1 *Cor.*1.2.

Act.3.15. 1 Cor.2.8. 1 Pet.1.19. Epheſ.1.22. Ioſ.5.14,15. Dan.12.1. Hebr.2.10. 14, 15. *A.* Becauſe he is the Lord of glory and Life that hath bought vs, our Head that muſt gouerne vs, and our ſoueraigne that ſubdues all our enemies vnto vs.

Q. *What learne you hence?*

Luke 6.46. Iohn 14.15. Col.3.23.24. *A. To obey* his Commandements, and to *heare* his rebukes and chaſtiſements, *Reuel.* 3.19.

Luk.1.31.& 2.7. Q. *But how doe you know that Ieſus Chriſt was* true man? *Heb.*2.17.

Ioh.4.6,7. Heb.2.9,14,15. *A.* By his conception, birth, life & death.

Q. *How*

Q. *How by his Conception?*

A. Becauſe according to the fleſh, hee was made of a Woman by the power of the moſt high. *Rom.*1.3. *Gal.*4.4. *Luke* 1.35.

Q. *Why was hee* conceiued by the holy Ghoſt?

A. To ſanctifie the ſeed of the Woman, and to vnite two Natures in one Perſon, God and Man in one Chriſt. *Luke* 1.35.42. *Rom.*9.5. 1 *Tim.*2.5. *Iohn* 1.14.

Q. *What gather you hence?*

A. That his name is wonderfull, and his ſacrifice moſt effectuall, offering himſelfe without ſpot vnto God for vs. *Iſay* 9.6. *Heb.*6.26. *Heb.*9.14.

Q. *Why was he not the fruit of the loynes as well as the fruit of the Wombe?* *Iſay* 7.14. *Luke* 1.42.

A. That the courſe of naturall corruption being preuented, hee might bee our Prieſt, holy, harmeleſſe, and vndefiled. *Heb.*7.26.

Q. *Why is he ſaid to be borne?* Mat.2.1.

A. To aſſure vs of his *true humanitie*, euen by his *infancie* and *infirmitie*. *Luke* 2.7.

Q. *And why was he borne of a Virgin?* *Luke* 1.27.

A. That we may know him to be the Womans *ſeed* which was promiſed, and the Virgins *Sonne* of whom *Eſay* propheeied. *Gen.*3.15. *Iſay* 7.14.

Q. *What learne you hence?*

A. That God is *faithfull* as well as *mercifull*: euer making good his *word* by his *worke* in due ſeaſon. *Luke* 1.20.45. *Acts* 3.18. 24. *Ioſ.* 23.14, 15.

Q. *Why is there mention of the Virgin by her name Mary?* Luk. 1. 27.

Matth. 1.16,18. *Heb.* 7.14. 2 *Tim.* 2. 8. A. For more certaintie of his birth and lineage, as alſo to acquaint vs with his great humilitie in ſo great pouertie: *Luk.* 2. 24 compared with *Leu.* 12. 8.

Q. *What gather you hence?*

2 *Cor.* 8. 9. *Philip.* 2.6,7. A. The maruellous grace of Chriſt, who being *rich*, for our ſakes became *poore*, that we through his *pouerty* might be made *rich*.

Q. *You haue told me what you beleeue concerning Chriſts* Perſon *and* Incarnation: *tell me now what you beleeue concerning his* Paſſion, *and the worke of our* Redemption?

Luke 24. 26. 46. A. I beleeue that Chriſt firſt *ſuffered* many things before he could enter into *his glory*.

Q. *What learne you hence?*

Rom. 8.17,18. 2 *Tim.* 2. 12. *Iam.* 1. 12. 2 *Tim.* 4. 8. A. That the way to raigne with Chriſt, is firſt to ſuffer with him, and ſuch as beare the *croſſe* conſtantly, ſhall weare the *crowne* eternally.

Q. *What are the more generall things which he ſuffered in his life?*

Matth. 4. 2. *Iohn* 4.6,7. *Ioh.* 8.48.52. *Luke* 4. 2. A. Infirmities in his fleſh, indignities from the World, and Temptations from the Deuill.

Q. *What are the more ſpeciall which he ſuffered*

ſuffered at or vpon his death?

A. The waight of Gods wrath, the terrors of death, ſorrowes of his ſoule, and torments of his bodie. *Iſai.53.4.10. Mat.26.37,38. Luke 22.44. Matth.26.67.*

Q. *What learne you hence?*

A. To admire and imitate the loue of Chriſt, who being the Sonne of God, became a man of ſorrowes, euen for the good of his vtter enemies. *Epheſ.5.2. 1 Ioh.3.16. Rom.5.7,8,10.*

Q. *Why is he ſaid to ſuffer vnder* Pontius Pilate? 1 *Tim.6.13.*

A. For the truth of the Storie and fulfilling of his owne prophecie, foretelling his ſuffering vnder a forraigne Iuriſdiction and Authoritie. *Matth.20.19. Ioh.18.31,32.*

Q. *What did he chiefly ſuffer vnder* Pontius Pilate?

A. He was apprehended, accuſed, arraigned, mocked, ſcourged, condemned and crucified. *Matt.26.& 27. Chapters.*

Q. *What learne you hence?*

A. That he that knew no ſin, was made *ſinne* for vs, that wee might be made the *righteouſneſſe* of God in him. *2 Cor.5.21. 1 Pet.2.24.*

Q. *Did Chriſt ſuffer theſe things willingly, as he ſuffered them innocently?* *Luke 23.41.*

A. Yes: he laid downe his life meekly as the ſheepe doth his fleece, before the ſhearer, being obedient, euen vnto the death. *1 Pet.2.22. Iſai.53.7. Philip.2.8. Heb.5.8.*

Q. Vnto what death was he so obedient?

Mat.27.38. Philip.2.8. *A.* Euen vnto the most *reproachfull*, *painefull*, and *dreadfull* death, the death of the *Crosse*.

Q. Why was Christ put vnto this death of the Crosse?

Deut.21.23. Gal.3.13. *A.* Because it was an *accursed death*, that so he being made a *curse* for vs, might redeeme vs from a *curse* due vnto vs.

Q. But why was it needfull, that Christ should die?

2 Cor.5.14,15. Heb.2.14. *A.* Because we were all *dead*, that so he might be the *death* of *death* for vs.

1 Cor.15.54,55. Rom.6.2,6. 2 Cor.5.15. *Q. What learne you hence?*

A To die vnto our sinnes, and to liue hence-forth vnto him, that hath died for vs.

Q. Was it also needfull that Christ should be buried? Act.13.29,30.

Mat.27.59,60, 64,65,66. Acts 2.29. Acts 2.24. 1 Cor.15.55. *A.* It was: first, for better assurance that hee was dead indeed: and secondly, that euen in the Graue the very fortresse of death, hee might loose the sorrowes and bands of death.

Q. What is meant by his descending into Hell? Act.2.31.

Rom.10.7. Eph.4.9. *A.* Not that hee went vnto the place of the damned, but that he went absolutely vnto the estate of the dead.

Q. What doe you call the estate of the dead?

A. That

A. That departing this life, he went in his soule into heauen, and was in his bodie vnder the very power and dominion of death for a season. *Luke* 23. 43. *Acts* 2. 24. *Heb.* 2. 14. *Rom.* 6. 9.

Q. *What are the speciall fruits of Christs Death and Passion?*

A. By his stripes wee are *healed*, by his bloud *washed*, by his sacrifice *God is satisfied*, and by his death we are *saued* and *redeemed*. 1 *Pet.* 2. 24. *Reu.* 1. 5. *Heb.* 10. 10, 12. *Rom.* 5. 8, 9, 10.

Q. *You haue now spoken of the estate of Christs* abasement, *and* humiliation, *what followeth?* Phil. 2. 8.

A. The estate of his *aduancement* and *exaltation*. *Col.* 2. 15. *Ephes.* 1. 20, 21.

Q. *What is the first degree of this estate?*

A. His glorious *Resurrection* as it followeth, *The third day he rose againe from the dead*. *Ephes.* 1. 19, 20. *Luke* 24. 7. 1 *Cor.* 15. 4.

Q. *Was it needfull that Christ being dead should rise againe?*

A. Yes it was: for his owne *glorie* and our *good*. *Act.* 2. 1. *Rom.* 1. 4. 1 *Cor.* 15. 21, 22.

Q. *How for his glory?*

A. That being formerly abased as a *seruant*, and crucified as a *sinner*, he might thus be declared to be the *Sonne of God*, and *exalted* to be a *Prince* and a *Sauiour*. *Phil.* 2. 7. *Luke* 23. 33. *Isay* 53. 12. *Rom.* 1. 4. *Act.* 5. 30, 31.

Q. *How for our good?*

A. That

1 *Pet.* 1.19. *Act.* 20. 28. *Rom.* 4. 23.

A. That hauing paid the price of our *redemption* by *his death*, we might haue good assurance of our full *iustification* by *his life.*

Q. *What speciall comfort ariseth from this, that the* Lord of life *is* risen *from* death?

Heb. 2. 14. 1 *Ioh.* 3. 8. 1 *Cor.* 15. 54. *Philip.* 3. 10.

A. That he that had the *power* of death is *destroyed*, his *works dissolued*, and that all our *misery* is swallowed vp in *Christs victory.*

Q. *And what fruits are we to shew from the* vertue *of his* resurrection?

Ephes 5. 14. 1 *Cor.* 15 34. *Rom.* 6. 4, 11. *Philip.* 3. 20. 1 *Thess.* 4. 14.

A. We are to *stand vp* from the dead, to *awake* to righteousnesse, *to liue* vnto God, and *dying* in him, or for him, to *looke for life* againe from him.

1 *Cor.* 15. 22. *Iohn* 10. 18.

Q. *Why is Christ said to arise himselfe?*

A. To let vs know that as he had power to lay downe his life, so had he also to take it vp againe.

Q. *What gather you hence?*

Rom. 14. 9. *Iohn* 5. 21. *Philip* 3. 21. *Coloss.* 3. 4.

A. That being *Lord* both *of quicke* and *dead*, hee both can and will quicken our *soules* here to the life of *grace*, and raise our *bodies* hereafter to the life *of glory.*

Act. 2. 24.

Q. *Why did he arise the* third day?

Matth. 20. 19. *Matth.* 12 40.

A. Because the bands of death could no longer hold him, this being the time that he appointed, and the day that best serued for the glory of his resurrection.

Q. *Why did he not arise* before the third day?

A. Least

A. Lest rising so presently vpon his death, his enemies might take occasion of cauill, that he was not dead. *Matt.27.63,64. Matt.28.13,14.*

Q. *And why would he not put it off* vntill *the* fourth?

A. Lest the *faith* of his Disciples should haue beene *weakened*, and their *hearts* too much cast downe and *discouraged*. *Matth. 28.1. Luke 24.21.*

Q. *What gather you hence?*

A. That as the Lord setteth downe the tearme of our *durance*, so doth he chuse the fittest time for our *deliuerance*. *Reu.2.10. Matth.12.40. Dan.11.35. Hos.6.3.*

Q. *What is the second degree of his* exaltation?

A. His ascension, Hee ascended into Heauen. *Marke 16.19. Ephes.4.8,9.*

Q. *What assurance haue you of Christs ascension?*

A. The euidence of the *Word*, the testimony of heauenly *Angels* and holy *men*. *Luke 24.51. Act.1.9,10,11.*

Q. *Wherefore did Christ ascend into Heauen?*

A. Because he had *finished* his Fathers *worke* on earth, & that being *exalted* in our nature, he might *consecrate* a way, *prepare* a place, and *appeare* in the presence of God for vs. *Iohn 17.3,4,5. Heb.10.20. Iohn 14.2,3. Heb.9.24.*

Q. *What benefits did he bestow vpon his Church at his ascension?*

A. He *triumphed* ouer his *enemies*, gaue *Ephes.4.8.*

gifts

*Heb.*10.12,20. *gifts* vnto his *friends*, and taking with him a
2 *Cor.*5.5. *pledge* of our *fleſh*, he ſent and left with vs
*Act.*2.33. the *earneſt* of his *Spirit*.

Q. *What comfort doth hence ariſe to Gods Children?*

*Epheſ.*1.22,23. *A.* That our *Head* being *gone before*, we
1 *Cor.*15.49. his *members* ſhall follow *after*, and that ha-
*Ioh.*14.3. uing ſuch a *friend in heauen*, wee need not
*Ioh.*17.23, 24. *feare* any *foes* in earth, nor *fiends* in hell.
*Heb.*7.25.
*Philip.*1.28.
*Rom.*16.20.

Q. *What fruits are we to ſhew in our liues from the* vertue *of his* aſcenſion in our hearts?

*Coloſſ.*3.1,2. *A.* Firſt to haue our conuerſation in hea-
*Philip.*3.20. uan, whiles wee be on earth, placing our
*Philip.*1.23. hearts where our head is. Secondly to look
*Matth.*28.20. for the preſence of Chriſt by faith, not by
2 *Cor.*5.7. ſight; in ſpirituall, not in carnall things.
*Iob.*6.63.

Q. *What is the third degree of his exaltation?*

*Eph.*1.20,21,22 *A.* That, *Hee ſitteth at the right hand of God the Father Almightie.*

Q. *What is meant by his* ſitting *at the* right hand *of* God?

*Epheſ.*4.10. *A.* That he is worthily aduanced to the
*Heb.*1.3,4,5,8, 13. height of All Maieſty, dominion, and glory.

Q. *How may this appeare?*

*Heb.*12.2.
*Reuel.*15.3.
Acts 17.31.
Acts 5.31.
*Heb.*8.1. *A.* Becauſe hee is hereby exalted to be the *King* of Saints, the *Iudge* of ſinners, the *Prince* of our ſaluation, and the *High Prieſt* of

of our profeſſion.

Q. *What comfort ariſeth hence to all true beleeuers?*

A. That as our King he will *gouerne* vs, as our Iudge *auenge* vs, as our Prince *defend* vs, and as our Prieſt *plead our cauſe* and *pray* for vs. *Heb.* 1. 8, 9. *Luke* 1. 33. *Reuel.* 6. 10. *Reuel.* 16. 5, 6.

Q. *Why is he ſaid to ſit at the* right hand of God the Father Almightie? *Dan.* 12. 1. *Heb.* 7. 25. *Rom.* 8. 34.

A. That we may know he enioyeth both the *fauour* and *power* of God in full meaſure, the Father hauing committed all iudgement to the Sonne. *Hebr.* 1. 13. *Matth.* 28. 18. *Iohn* 5. 22.

Q. *What duties are here required?*

A. To *honour* the Sonne, as we doe the Father, to caſt our crownes at his feet, ſtoope to his Scepter, liue by his Lawes, ſo to follow him here, that we may ſit with him in his Throne hereafter. *Ioh.* 5. 23. *Reuel.* 4. 10. *Pſal.* 2. 10. *Iam.* 4. 12.

Q. *Doth he not now thus raigne for the* raiſing *of his* friends, *and ruine of his enemies?*

A. Yes, he doth *graciouſly* by his *Word* and *workes*, but hee ſhall more *glorioufly*, when hee *commeth againe to iudge both the quicke and the dead.* *Heb.* 1. 8. *Rom.* 19. 15, 16. 1 *Theſſ.* 1. 10. *Rom.* 14. 9.

Q. *Doe you then looke for a ſecond comming of Chriſt Ieſus?*

A. Yes: he that firſt deſcended as a *ſeruant* in humilitie, ſhall againe deſcend as *Lord* *Philip.* 2. 7. *Heb.* 9. 28.

of

Act.10.42. of *quicke* and *dead* in great glory.

Q. *Haue you any aſſurance of this his ſecond comming?*

1 Theſſ.4.16. 2 Pet.3.7,10,12. Act. 1.11. *A.* We haue the warrant of his *Apoſtles*, the teſtimony of his *Angels*, and his owne *promiſe*.

Q. *What is the ſpeciall end of his comming?*

Matt.24.30,31. Matth.26.64. Matth.24.31. 2 Cor.5.10. Reu. 20.12. *A.* To ſummon all men before his iudgement ſeat, to giue an *account* of their works, and to *receiue* according to that they haue done, be it good or euill.

Q. *How are we to prepare our ſelues for his comming?*

Dan. 4. 24. Act.17.30. 2 Pet.3.11. Heb.10.35. *A.* We are to breake off all our ſinnes by *repentance*, to grow in *knowledge*, *faith* and *obedience*, euer holding faſt the hope of our euerlaſting inheri.ance.

Q. *Why is there mention made both of the* quicke *and of the* dead?

1 Theſſ.4.14. 1 Theſſ.4.16. Reu.20.12. *A.* Becauſe as the dead ſhall be *raiſed*, ſo they that ſhall be then *aliue* ſhal be *changed*, and both appeare before his Throne to be *iudged*.

Q. *What ſhall bee the ſentence vpon the godly?*

Philip.3.9. Matth.25.23. Reu.5.6. Matth.25.34. *A.* They being found in Chriſt ſhall be *acquitted* and *approued* by the ſweet voice of Chriſt, as of a lambe, *Come yee Bleſſed.*

Q. *And*

Q. *And what ſhall be the ſentence vpon the Wicked?*

A. They being without Chriſt in their ſinne, ſhall be *conuicted* and *condemned* by the terrible voice of Chriſt as of a Lyon, *Goe ye Curſed.* *Matt.25.26,27, 28,30. Matth.25.41. Reu.5.5.*

Q. *What learne you hence?*

A. To crie with the *ſpirit* and the *bride*, *Come* Lord Ieſus come vnto vs; but neuer to ſay with the diuell and with the wicked, what haue wee to doe with thee, *depart* from vs. *Reu.22.17. Marke 1.24. Matth.8.34. Iob 21.14.*

Q. *But why doth Chriſt defer his comming?*

A. He waiteth till the number of the *Elect* be *accompliſhed*, till the meaſure of *iniquitie* be *fulfilled*, till his *enemies* be all ſubdued and *aboliſhed*. *Reuel.6.11. Matth.13.30. Hebr.10.13.*

Q. *What learne you hence?*

A. To be *patient* and *faithfull*, neuer diſcouraged by delay, nor weary of well-doing: as alſo to be *ſober* and *watchfull*, euer waiting with oyle in our Lampes for his comming. *Reuel.2.10. Reuel.6.11. Gal.6.9. 1 Pet.5.8. Matth.25.4.*

Q. *Shall not this day of Iudgement bee comfortable to the godly, though it be terrible to the wicked?* *Matth.22.12,13.*

A. Yes, for when the wicked ſhall hang downe their heads for *ſorrow* and be *confounded*, the godly ſhall lift vp their heads with *Matth.24.51. Luke 21.25,26. Luke 21.28. Rom.8.13.*

Rom. 8. 23. with *ioy* and be *comforted*.

Q. *Should wee not then loue and long for his appearing?*

Act. 3. 19. Rom. 8. 23. Matth. 24. 31. 1 Cor. 6. 2. Heb. 12. 22, 23. Rom. 8. 15, 16, 17 Heb. 12. 23, 24.

A. Yes indeed, becauſe that ſhall be the day of our *full refreſhing*, and redemption, when the *Angels* ſhall be our friends, the *Saints* our fellowes, *God* our Father, the *Son* of God, our elder Brother, and none other our *Iudge* but Ieſus Chriſt *our Sauiour*.

Q. *You haue told me now what you beleeue concerning the Father and the Sonne: what followeth?*

A. *I beleeue in the holy Ghoſt.*

Q. *What is the holy Ghoſt?*

Matth. 28. 19. 1 Ioh. 5. 7. 2 Cor. 13. 13. Joh. 15. 26.

A. The third Perſon in Trinitie, proceeding from the Father and the Son, *true God* in himſelfe; and *truly good* vnto me.

Q. *Why is he called Holy?*

Luke 11. 13. Rom. 1. 4. 1 Cor. 6. 11.

A. Not only becauſe of his *eſſentiall holineſſe* as God, but becauſe he is the *Author* and *worker* of all holineſſe in men.

Q. *What gather you hence?*

1 Cor. 6. 19. 1 Cor. 1. 30. Rom. 6. 6, 11, 13, 14, 22.

A. That I am bound to beleeue my *ſanctification* by the Spirit, as well as my *iuſtification* by Chriſt, and that I ſhall haue *power* againſt ſinne to come, as well as *pardon* for ſinne paſt.

Q. *Why is he called Spirit?*

Ioh. 4. 24.

A. 1 Becauſe God is a Spirit (that is) an imma-

immateriall and pure eſſence: 2 Becauſe the holy Ghoſt is the Spirit and breath of God, blowing freely where it liſteth, and working ſpiritually for *manner*, *meanes*, and *matter* where it pleaſeth. *Pſal.* 3. 36. *Iohn* 3. 8. *Act.* 2. 2, 3, 4. 1 *Cor.* 2. 12, 13.

Q. *Why doe you ſay, I beleeue in the holy Ghoſt?*

A. Becauſe as hereby I *confeſſe* him to be God, a well-ſpring of life, and ſeeke vnto him: ſo doe I alſo *profeſſe*, that vnleſſe I bring a true faith, I can draw nothing from him. *Rom.* 10. 10, 11. *Iohn* 4. 13, 14. *Heb.* 11. 6. *Ioh.* 6. 35.

Q. *What learne you hence?*

A. That if euer we would obtaine any ſauing grace, wee had need to pray for a *hand* and *heart* to receiue it, as well as for the *finger* of Gods Spirit to beſtow it. *Marke* 9 24. *Luke* 11. 13. *Pſal.* 51. 10.

Q. *What are the ſpeciall comforts which thy Faith draweth from the holy Ghoſt?*

A. He is in my heart, the *pledge* of Chriſts preſence, the *witneſſe* of my adoption, the *guide* of my life, the *comforter* of my ſoule, the *ſeale* of my Redemption, and the *firſt-fruits* of my Saluation. *Iohn* 14. 16, 17, 18, 26. *Rom.* 8. 15, 16. *Ioh.* 15. 13. *Epheſ.* 1. 13. & 4. 30.

Q. *But how are you aſſured that you haue the Spirit?* *Rom.* 8. 23.

A. Becauſe it hath *conuinced* my iudgement, *conuerted* my ſoule, and hauing mixed the word with my Faith, it is become *Iohn* 16. 8. *Act.* 26. 9. *Iſay* 61 1. *Heb.* 4. 2.

Ioh.6.63. Ezek.36.25. Heb.1.9. Matth.3.11. as *life* to quicken mee, as *water* to cleanse me, as *oyle* to cheere mee, as *fire* to melt and refine me.

Q. *And how may you keepe the spirit now you haue it?*

1 Thess.5.17,18,19,20. Ephes.4.30. Acts 7.51. Rom.8.1,14. Gal.5.18,22. *A.* By nourishing the good *motions* and *means* of it, being *feareful* to grieue, quench, or resist it, and *carefull* to be led by it, and shew forth the fruits of it.

Q. *Wherein doth the vertue and power of the Holy Ghost most appeare?*

1 Ioh.2.27. 1 Ioh.3.24. Titus 3.4,5,6. Ephes.5.26. *A.* In conferring and applying the *value* and *vertue* of Christs merits vnto his Church and Children.

Q. *Whence doe you gather this?*

Heb.12.22,23. Ephes.5.27. *A.* By that which followeth, *The holy Catholike Church.*

Q. *What is a Church?*

Gal.3.26,27,28. Iohn 17.14,16. Ioh.1.12. Eph.2.10. Titus 2.14. *A.* A company of men and women, called out of the World to *beleeue*, and *liue* in Christ Iesus.

Q. *What is here meant by Catholique Church?*

Heb.12.22,23. Ephes.5.27. Ephes.4.12,13. Col.2.19. Ephes.4.4. Ephes.1.22,23. *A.* The whole vniuersall *company* of the *Elect* that euer were, are, or shall be gathered together in *one body*, knit together in *one faith*, ioyned together by *one spirit*, vnder *one head* Christ Iesus.

Q. *Do you beleeue in the Catholike Church?*

A. No,

A. No, I beleeue that God hath such a *Church*, and Christ such *a flocke*, selected out of all nations, ages, and conditions of men, and that *my selfe* am *one* of that company, and a *sheepe* of that fold. *Ephes.* 5. 23. *Ioh.* 10. 16. *Gal.* 3. 28. *Reu.* 7. 9.

Q. *Is there then but one Church?*

A. No; though there be many particular visible Churches, yet is there but one Catholike and vniuersall Church, of which not one shall be lost, and out of which not one shall be saued. *Reu.* 2. *&* *Chap.* 3 *Ephes.* 5. 23. *Iohn* 17. 12, 20.

Q. *What gather you hence?*

A. That the Church of *Rome* is not the Catholike Church, because it is *particular*, not vniuersall, and because out of it, *many* haue beene *saued*, and in it *some* shall be *damned*. *Reu.* 18. 4. 2 *Thess.* 2. 11, 12. *Reu.* 19. 20.

Q. *Why is this Catholique Church called holy?*

A. Because she hath *washed* her robes in the *blood* of the *Lambe*, and being *sanctified* and cleansed with the washing of *water* by the *Word*, is *presented* and *accepted* as *holy* before God. *Reu.* 7. 14. *Ephes.* 5. 26, 27. *Coloss.* 1. 21, 22.

Q. *What learne you hence?*

A. That if euer we will haue the Church for our *Mother*, or God for our *Father*, we must labour to be *holy*, as he is *holy*. *Gal.* 4. 26. 1 *Pet.* 1. 14, 15, 16, 17. *Leuit.* 20. 7.

Q. *What are the especiall prerogatiues* where-

Ioh. 1. 12. *wherewith Christ hath endowed his Church?*

A. They are principally foure as they follow in the Creed.

Q. *What is the first?*

Heb. 12. 22, 23. Ephes. 2. 19. *A.* The *Communion of Saints.*

Q. *What doe you meane by the Communion of Saints?*

Ioh. 1. 3. Ephes. 2. 19, 20. Ephes. 4. 12. *A.* That holy and heauenly *fellowship* which all the *faithfull* hold with Christ their *head*, and with the *members* of his bodie, all true *Christians.*

Q. *What are the bands of his fellowship, and who is the Author of it?*

1 Cor. 12, 11, 12, 27. Coloss. 3. 14. 1 Cor. 6. 17. *A.* The *Spirit* knits the body to the head by *faith*, and the members one vnto another by *loue.*

Q. *What are the speciall comforts of this Communion with Christ?*

Ioh. 1. 16, 17. 1 Cor. 1. 30. Ephes. 2. 4, 5, 13. 1 Pet. 2. 5. *A.* That we are sure to haue all *graces* and *good things* from him, and that both our *persons* are beloued, and our *seruices* accepted in him and for him.

Q. *And what comfort ariseth out of our Communion with Christians?*

Act. 12. 5. Rom. 12. 15. 2 Thess. 1. 3. Gal. 6. 1, 2. Heb. 10. 24. Rom. 12. 13. Ioh. 3. 17. *A.* That wee haue a portion in their *prayers*, a share in their *comforts*, a roome in their *hearts*, mutually bearing *infirmities*, furthering *duties*, and relieuing *necessities.*

Q. *What*

Q. *What dutie doth this Communion of Saints require of vs?*

A. To *renounce* all fellowſhip with ſinne and ſinners, to *edifie* one another in faith and loue, and to *delight* in the ſocietie of Saints, and keepe the *vnitie* of the Spirit in the bond of peace. *Epheſ.4.7,11. 2 Cor.6.17. Epiſt.Iud.v.20. Pſal.16.3. Eph.4.3.*

Q. *Why are all beleeuers called Saints?* Coloſſ. 1.4.

A. Becauſe they are partakers of *Chriſts holineſſe*; daily growing and increaſing in the ſame: and to let vs know that none ſhall euer be Saints in *heauen*, but ſuch as are firſt Saints in *earth*. *Heb.12.10. 2 Pet.1.4. 2 Cor.7.1. 1 Theſſ.1.10.*

Q. *What is the ſecond prerogatiue of the Church?*

A. The *forgiueneſſe of Sinnes*.

Q. *What doe you beleeue concerning the forgiueneſſe of Sinnes?*

A. That all ſuch as are in Chriſt, and only they are fully acquitted from the guilt, and deliuered from the puniſhment of all their ſinnes. *Rom.8.1,33.*

Q. *What gather you hence?*

A. That euen in the midſt of their croſſes they are bleſſed; Al other euen in the height of their comforts being moſt accurſed. *Acts 3.26.*

Q. *Do you know your owne ſins are forgiuen?*

A. Yes I doe, becauſe hauing vnfainedly *repented* *1 Tim.1.13,14.*

Rom. 6. 14. Act. 3. 19. Luke 18. 13. Ephes. 2. 7, 8.

repented and forsaken them, I rest on Gods *mercy* in the *merits* of Christ for the pardon of them, and haue found some *comfort*, and *power* against them.

Q. *What comforts arise from the feeling of the forgiuenesse of sinne?*

Psalm. 4. 6. & Psal. 8. 3, 7. Rom. 5. 1. 1 Pet. 1. 8. Hebr. 4. 16. Rom. 5. 3, 4. Rom. 8. 35, 37.

A. The light of Gods *countenance*, *peace* of conscience, *ioy* vnspeakable and glorious, *confidence* in prayer, *patience* in affliction, and *constancie* in triall and temptation.

Q. *What dutie is required of vs that finde our sinnes pardoned?*

2 Cor. 5. 17. Iohn 5. 14. Matth. 18. 35. Luke 11. 4. 2 Tim. 2. 21.

A. To sinne no more lest a worse thing come vnto vs, to *forgiue* others as God hath forgiuen vs, to *renue* our *assurance* by praier, repentance, and new obedience.

Q. *What is the third prerogatiue of the Church and Gods Children?*

1 Cor. 15. 52. Act. 24. 15.

A. The *resurrection of the body.*

Q. *How is this a prerogatiue of the Church, seeing the resurrection shall be both of iust and vniust?*

Ioh. 5. 28, 29. Matth. 25. 46.

A. It is the priuiledge of the godly alone to rise vnto *life* and *glory*, and the portion of the wicked to rise vnto eternall *death* and *misery*.

Q. *Wherefore shall the godly arise?*

Matt. 25. 23, 14. Ioh. 17. 22, 24. 1 Thess. 4. 16, 17.

A. To receiue a full measure of *ioy* and *glory* both in *soule* and *bodie*, and to be with Christ

Christ where he is, and as he is for euer.

Q. *Shall our bodies arise of themselues?*

A. No, they shall be raised by the *power* of God, in the *vertue* of him that is the first *fruits* of them that sleepe, and *first borne* from the dead. 1 Cor.6.14. 1 Cor.15.20,21. Coloss.1.18.

Q. *Shall our bodies be altogether then as they are now?*

A. No, he shall change our *vile bodies*, and make them like his *glorious bodie*, and yet for substance they shall be the same still. Philip. 3.21. Iob 19.26,27. 1 Cor.15.42,43.

Q. *What gather you out of all this?*

A. Neuer to measure the grounds of *Religion* by the line and square of *carnall reason*. 1 Cor.2.14.

Q. *What comfort may be gathered from the resurrection of the body?*

A. That to the godly *death* is but a *passage* vnto *life*, and rather to be desired as a *dissolution*, than feared as a *destruction*, and that if we liue and die *vnto the Lord*, whether we liue or die, we *are the Lords*. Iohn 23.14. Philip.1.23. 1 Cor.15.55. Rom.14.8.

Q. *What dutie is here required?*

A. To keepe a *cleare conscience* alwayes both before God and men, to *abound* in the workes of the Lord, knowing that our labour is not in vaine in the Lord. Act.24.16. 1 Cor.15.58. Gal.6.9.

Q. *What is the last prerogatiue of the Church?* Rom.6.23.

A. Life euerlasting.

Q. What is life euerlasting?

2 Cor. 4. 17. Rom. 8. 18. Act. 3. 19.

A. That *glorious* estate of absolute *holinesse* and *happinesse* in the heauens, which all the elect shall for euer enioy with Christ in the presence of God and his Angels.

Q. What assurance haue we of this estate?

Matth. 25. 34. Ephes. 1. 13, 14. 1 Pet. 1. 3, 4, 5. Ioh. 17. 3. Colos. 1. 5.

A. It is *prepared* by the Father, *purchased* by the Sonne, *confirmed* by the Holy Ghost, *apprehended* and held fast by Faith, *entred* vpon here, and *inherited* hereafter.

Q. What is the comfort we haue from this estate?

1 Cor. 2. 9. Iam. 1. 12.

A. Though the eye may see much, the eare heare more, and the heart conceiue most of all, yet cannot any, nor all of these once imagine the least part of these ioyes that God hath prepared for them that loue him.

2 Tim. 4. 8.

Q. What dutie is here required?

1 Cor. 9. 24. 2 Tim. 4. 8. Iohn 17. 24.

A. So to *runne* that we may *obtaine*; so to *fight* that wee may *ouercome*, so to seeke the presence of his *grace* here in earth, that we may euer enioy the presence of his *glory* in heauen.

Q. You haue hitherto made confession of your faith, and opened the tenour of the Couenant; tell me now how this your faith may bee farther confirmed, and this Couenant yet better

ter eſtabliſhed betwixt God and Man?

A. By ſuch *euidence* as the Lord hath afforded to giue farther *light*, and ſuch *Aſſurance* as he hath appointed to giue greater *ſtrength* thereunto.

Q. *Whence haue we this* euidence *for farther* light?

A. By the powerfull *preaching of the Goſpell*, and effectuall *working* of the *Spirit* by the ſame. *Rom.* 1.16. 1 *Cor.* 1.18, 21, 23, 24. *Acts* 10.44. 1 *Ioh.* 2.27. *Iohn* 14.26.

Q. *And whence haue we farther aſſurance for greater ſtrength?*

A. By the holy Sacraments which God hath ordained to be giuen and receiued for that purpoſe. *Rom.* 4.11. *Mat.* 26.26. 1 *Pet.* 3.21.

Q. *Can you then tell me what a Sacrament is?*

A. It is an *ordinance* of God wherein by giuing and receiuing of *outward elements* according to his will, the *couenant of Grace* made in the bloud of Chriſt is farther *ſigned* and *ſealed* betwixt God and man. Of the Sacraments. 1 *Cor.* 11.23. *Luke* 3.16. *Luke* 3.3. *Rom.* 4.11.

Q. *How many* Sacraments *hath God annexed to this* Couenant?

A. Only two, Baptiſme, and the Lords Supper. *Matth.* 28.19. *Matth.* 26.26.

Q. *Why hath he ordained Baptiſme?*

A. That being *out of Chriſt by nature*, *Tit.* 3.5.

Iohn 3.5. wee might by the Sacrament of our *new birth*, be ingraffed into his *Body againe*.

Q. *And wherefore hath he ordained the Lords Supper?*

1 Cor.10.16. 2 Pet.3.21. A. That being *in Christ by Grace*, wee might continue and increase in him.

Q. *What is offered to you in Baptisme by the washing of the body with water?*

Tit.3.5. Luke 3.3. A. The cleansing of my soule from *Sinne* by the *bloud* of Christ Iesus.

Q. *And what is offered vnto you in the Lords Supper by* giuing *and* receiuing *of Bread and Wine?*

1 Cor.11.24,25. A. Christ Iesus, and him crucified, with all the benefits of his death and Passion.

Q. *Is euery one partaker of the* inward blessing, *that hath his part in the* outward Action?

Acts 2.38,39. A. No verily, for only they haue benefit by the *Sacrament* which first haue a portion in the *Couenant*.

Q. *May not all that are* Baptized, *be admitted to the* Lords Table?

1 Cor.11.27,28. A. No indeed: but such only, as may be worthy partakers of the same.

Q. *Tell me then how thou maist be a worthy partaker of the Lords Supper?*

1 Cor.10.15,16. 1 Cor.11,28. A. By fitting my *minde*, and framing my *heart* thereunto.

Q. *How*

Q. *How may you fit your minde?*

A. By a due knowledge, first of the *nature*, and secondly, of the *vse* of this Sacrament. *Rom.* 4.11. 2 *Cor.* 10.3, 4, 16, 17.

Q. *How may you know the nature of this Sacrament?*

A. First, by the *matter*, and secondly by the *forme* of it.

Q. *What is the matter of the Lords Supper?*

A. Either outward, as *BREAD* and *WINE*, or inward, as the *BODIE* and *BLOVD* of Christ. *Matth.* 26.26. 1 *Cor.* 11.24.

Q. *Are not the* Bread *and* Wine *changed into the* Body *and* Bloud *of Christ in this Sacrament?*

A. No, they are not changed in *nature*, but in *vse*. 1 *Cor.* 10.16.

Q. *Why are they not changed in nature?*

A. First, because there should be then no *Signe*, and so no *Sacrament*. Secondly, because the Minister cannot giue the *inward* grace, but the *outward element* in the administration of the Sacrament. Thirdly, the wicked Receiuer, might then eat and drinke Christs Bodie and Bloud, as well as any true Beleeuer. *Rom.* 4.11. *Luke* 3. 16. *Iohn* 13. 2, 30.

Q. *How are they changed in vse?*

A. Because being separate from a common

Luke 22.19. 1 Cor.10.3,4. common vſe, they are conſecrate to *Signe* and *Seale* vnto vs our ſpirituall *nouriſhment* and *growth* by the body and bloud of Chriſt Ieſus.

Q. *What is the forme of this Sacrament?*

A. It is alſo either *outward* or *inward*.

Q. *Wherein conſiſts the outward forme of this Sacrament?*

A. Partly in the *Actions* of the *Miniſter*, and partly alſo in the *actions* of the *people*.

Q. *How in the actions of the Miniſter?*

Matth.26.26. Luke 22.17.20. A. In taking, bleſſing, breaking and giuing of the bread, together with the taking, powring out, and deliuering of the wine in like manner.

Q. *What is the inward forme ſhadowed in theſe outward actions?*

Exod.12.5. Heb.9.14. Iohn 3.14,15. A. That Chriſt was ſet a part, his body crucified, his bloud ſhed, and himſelfe with all his merits offered then and now to all ſorts of Receiuers.

Q. *What is the outward forme in the actions of the people?*

1 Cor. 11.26. A. Their taking, eating, drinking, and digeſting of the bread and wine.

Q. *What is the inward forme ſignified by theſe actions?*

Iohn 1.12. A. That they and onely they haue benefit by Chriſt crucified, which by a true

true and liuely Faith doe Spiritually *receiue* him, *feed* vpon him, and *grow* by him. 1 Cor. 13. 3. 4.

Q. *Thus much of the* nature *of this Sacrament: what is now the speciall* vse *and end of the Lords Supper?*

A. To renue the *memory* and *vertue* of Christs death, as for increase of my *faith* and *loue*; so for *quickning* of my heart also to all holy duties. 1 Cor. 11. 28.

Q. *We haue heard how your minde may be fitted by the knowledge of the nature and vse of this Sacrament: tell mee now how your* heart *may be framed for the feeling of the* vertue *and* power *of it?*

A. My heart may be framed hereunto by diligent Examination and due preparation. 1 Cor. 11. 28.

Q. *How by examination?*

A. By weighing with my selfe first what need I haue of it, secondly what benefit I may reape by it.

Q. *How may you finde what need you haue of it?*

A. Partly by my *wretched* estate by *nature*, and partly by my *weake* estate by *grace*.

Q. *What doe you finde by your estate by nature?*

A. That

1 Cor. 10. 16. *A.* That being prone to all euill, I haue need of this Sacrament, to nouriſh and preſerue the life of grace now begun, which otherwiſe by mine owne corruption might die or decay in me.

Q. What need haue you of this Sacrament for reliefe of your weake eſtate by grace?

A. That being weake in *vnderſtanding*, 1 Cor. 11. 26. and feeble in *memory*, I may by the ſignes of Bread and Wine haue my vnderſtanding 1 Cor. 11. 24. *bettered*, and my memorie *confirmed* in the death of Chriſt.

Q. What farther need doe you finde of it?

A. That being fraile *in faith*, and cold in *loue*, I may by the ſame creatures, as by *Seales* and *Pledges*, haue my *Faith* further *ſtrengthned*, and my *loue* more *inflamed* to God and Gods children.

Q. We haue examined what need you haue of the Lords Supper: tell me now what benefit you may reape by it?

A. We ſee alreadie the benefit is great, this Sacrament being as a *Glaſſe* for the minde, a *Monument* for the Memorie, a *Support of Faith*, a *Prouocation* to loue, a *Quickening* to obedience, and a *Signe* and *Seale* of all the mercies of God in Chriſt Ieſus.

Q. Thus

Q. *Thus much of* Examination : *what followeth?*

A. *Preparation.*

Q. *How must the heart be prepared to finde the* power *of this Sacrament for supply of these wants, and obtaining of these benefits?*

A. The heart must be *purged* by *Repentance*, and *purified* by *Faith.* 1 Cor. 10. 14, 16, 21.

Q. *How may thy heart be purged by* Repentance? Act. 15. 9.

A. If I *bewaile*, and *forsake* my former sinnes, and frame the rest of *my life* according to *Gods will.* 1 Cor. 11. 31. Gal. 6. 16.

Q. *What learne you hence?*

A. That it is dangerous for such as remaine in their old sinnes, or after the Sacrament returne vnto them, once to offer themselues to the *Lords Table.*

Q. *How may thy heart bee purified by faith?*

A. If I haue not only *knowledge* what Christ hath done for his chosen, but a good *assurance* that whatsoeuer hee hath done, hee hath done it *for me* as well as for any other. 1 Cor. 2. 2. Iohn 17. 3. Gal. 2. 20.

Q. *What gather you hence?*

A. That ignorant and vnbeleeuing persons doe rather eat and drinke their owne 1 Cor. 11. 29.

1 *Cor.* 10. 17. owne iudgement, then reape any benefit by this Sacrament.

Q. *Is it not meet that we be free from all* malice *in our hearts, when wee come to the Lords Supper?*

Iam. 1. 19, 20, 21. 1 *Pet.* 2. 1. *Gal.* 6. 6. *A.* Yes it is; and we muſt know that true *repentance* purgeth out *malice* amongſt other ſinnes, and a ſound *faith* worketh by *loue* towards God and our brethren.

Q. *What is further to be done after a man can finde in ſome meaſure his minde thus fitted, and his heart thus framed to be partaker of the Lords Supper?*

Matth. 26. 26. *A.* There is further required before we come, feruent *Inuocation* to pray for a bleſſing: while we are there, reuerent *attention* the better to apply the whole Action: and when all is done, a ioyfull *Thankſgiuing* with *prayer* and *meditation.*

1 *Cor.* 11. 17, 26. *Matth.* 26. 30. *Iud. Epiſt. v.* 20. 1 *Theſſ.* 5. 17, 18. *Philip.* 4. 6, 7. Q. *Haue we not need of continuall* Inuocation of *Gods Name, for a bleſſing both vpon the* meanes *of the Couenant, and vpon the* Sacraments, *the pledges and ſeales of the ſame?*

A. Yes we haue, and therefore the Apoſtles did not only ſay vnto Chriſt, Lord increaſe our Faith, but Maſter teach vs to pray as *Iohn* alſo taught his Diſciples.

Luke 11. 1.

Of

Of Inuocation and Prayer.

Q. *Shall we then a little enquire into the nature and vse of* Inuocation *and* Prayer, *as we haue into the* Couenant *and* Sacrament?

A. I like it well; becauſe this duty ſetteth head and heart, and all our beſt affections a worke, giuing God the praiſe of his *Maieſtie* and *Mercy*, *Goodneſſe* and *Greatneſſe* both together. 1 *Sam.*1.10,13. *Iam.*5.13,14. *Pſalm.*50.23.

Q. *Tell me then what is* Inuocation?

A. It is a Religious *Calling* vpon the *Name* of God, opening the deſires of our hearts vnto him. *Pſalm.*50.15. *Ier.*33.3. *Lam.*2.19. *Phil.*4.6.

Q. *What gather you hence?*

A. That we can neuer honour God aright in calling vpon his name, vnleſſe we bring *faithfull* and *feeling* hearts before him. *Iam.*1.6,7. 1 *Sam.*1.16.

Q. *What be the ſpeciall properties of this* Inuocation?

A. It muſt be in *Faith* without wauering, in *Truth* without faining, in *Humilitie* without ſwelling, in *Zeale* without cooling, in *Conſtancy* without fainting. *Iam.*1.6. *Pſalm.*145.18. *Luke* 18.13. *Iam.*5.16. *Luke* 18.1.

Q. *What learne you hence?*

A. That euen they which are moſt frequent and feruent in this dutie, haue yet need to pray God to forgiue their prayers *Iſay* 38.14,15. *Pſalm.*77.9,10. *Pſal.*32.3,5.

in conſcience of their owne frailties and infirmities.

Q. *What is the ſpeciall end, and vſe of it?*

Dan. 9. Philip. 4 6,7. Iohn 17. A. To recouer our *Peace*, and to nouriſh our *Communion* with our God.

Q. *What gather you hence?*

Pſal. 14.4. A. That ſuch as haue leaſt *Care*, and make leaſt *conſcience* to call vpon him, haue alſo leaſt *acquaintance* and *acceptance* with him.

Q. *How many kinds of Inuocations be there?*

Pſal. 50. 15, 23. 1 Theſſ. 5. 17, 18. A. There be two, *Prayer* and *Praiſe*.

Q. *What is Prayer?*

Luke 11. 1, 2, 3. Philip. 4. 6. 7. Pſal. 50. 15. A. It is a religious calling vpon the Name of God by *Suit* or *requeſt* to procure ſome *Good*, or preuent ſome *Euill*.

Q. *What learne you hence?*

Heb. 12. 28. Eccleſ. 5. 1. A. That we may not *ruſh* vnaduiſedly into GODS preſence, but approach his Throne in *feare* and *reuerence*.

Q. *What further?*

2 Chron. 7. 14. A. That the beſt hearing is in heauen, and readieſt helpe from Gods hand.

Q. *What do you mean by calling vpon God?*

1 Sam. 1. 13. Exod. 14. 15. A. Not the *Calling* of the *Tongue*, but the *Crie* of the *Heart*, as *Hannah* called vpon God, when her voice was not heard, and *Moſes* cried vnto the Lord when yet he ſpake not a word.

Q. *What gather you hence?*

A. That

A. That the heart without the tongue may pray with *fruit* and *feeling*: but the tongue without the heart is nothing but vaine babbling. *1 Sam.* 1.10. *Matth.* 6.7.

Q. *What do you mean by the Name of God?*

A. God himselfe considered in his Attributes and Properties, whereby (as men by their names) he is knowne vnto vs. *Exod.* 34.7. *Psal.* 145.12, &c.

Q. *What learne you hence?*

A. That neither any may claime, nor we may yeeld this *duty*, but where we may find the power and *Properties* of the *Deitie*. *Psal.* 44.20, 21.

Q. *What further?*

A. That it is a good *Ground* of prayer to stay our hearts on such of Gods *Properties*, as are best suiting with our *Necessities*. *2 Chron.* 20. 6, 7, 8, 9. *Nehem.* 1.5.

Q. *Why must we pray vnto God alone?*

A. Because he alone *heares* all prayers, *heales* all sinners, knowes all suiters; hee alone hath *loue* enough to pitie all, and *power* enough to relieue all our wants and necessities. *Ierem.* 31.18. *2 Chron.* 7.14. *Psalm.* 44.21.

Q. *What learne you hence?*

A. That they that will not settle their hearts on God alone by Faith, can neuer lift vp their hearts to him alone in Prayer. *Rom.* 10.14. *Psal.* 44.20. *Lament.* 3.41.

Q. *What further?*

A. That such as pray either to Saint or Angell, haue forgotten the Name of their *Coloss.* 2.18.

Pſal.50.15. Dan.9.23. Pſal.66.18,19. God, and that in euery ſtate and condition they that pray beſt, ſpeed beſt, and liue beſt.

Q. *Why will the Lord haue vs begge his bleſſings of him?*

Matth.7.7. Iam.5.10,11. Matth.15.22. Philip.4.6. *A.* To exerciſe our Faith in ſeeking, and our patience in waiting; as alſo to ſtirre vp a feeling of our wants, and to quicken our affections vnto good things.

Q. *What gather you hence?*

Luke 18.11,14. Iames 1.7. *A.* That where the heart is faithleſſe, the prayer muſt needs be fruitleſſe: for according to our Faith it ſhall be vnto vs.

Q. *But why doth hee not anſwer when we aske, but delayes to helpe vs, when yet he ſees and heares vs?*

2 Cor.12.7,8,9. *A.* Becauſe we are ſometimes too hautie, and he will humble vs. Sometimes too haſtie, and hee will curbe vs. Sometimes wee faile in the matter, asking, we know not what: ſometimes in the manner, asking we know not how; and ſometimes in the end, asking we know not wherefore.

Iames 4.2,3.

Q. *Doth he not ſometimes delay vs, when yet he purpoſeth to anſwer vs?*

Rom.8.26,27. Reuel.6.10,11. Act.1.7. Luke 18.1. Mat.15.27,28. *A.* Yes he doth. 1. Becauſe he loues to heare the voyce of his owne Spirit in vs. 2. Becauſe the Suit may be good, and yet the Seaſon not ſo meet for vs. 3. He takes

pleaſure

pleasure in our constancie, being a fruit of Faith and feruencie. 4. Because such blessings as are wonne by long and strong prayer, are alwayes *esteemed* very highly, *receiued* in humilitie, *enioyed* in sobrietie, and *imployed* faithfully for mans good and Gods glory. 1 *Sam.*1. 20,22. 1 *Chr.* 29.14,15.

Q. *What gather you thence?*

A. That if we faint not in praying, wee shall in due season be sure of a blessing; and that when our God *denies* vs, or *delayes* vs in that which seemes good vnto vs, euen then hee giues vs that which he knowes is better for vs. *Luke* 18.7, 8. 2 *Cor.*12.8,9.

Q. *What is the generall subiect of the prayers?*

A. Good or Euill; Good to obtaine it, and Euill to remoue or preuent it. *Coloss.* 1.9. 2 *Thess.*3.1, 2.

Q. *What if we pray for that is Good?*

A. That Prayer is called Petition. 1 *Tim.*2.1,2.

Q. *What if we pray against any euill?*

A. That kinde of prayer is called Deprecation.

Q. *What doe you meane by Good or Euill?*

A. Whatsoeuer is helpfull or hurtfull either for Soule or Body. Goods and graces, Sinnes and Sorrowes, Mercies or Iudgements, in Spirituall or in carnall things. *Philip.* 1.9. *Luke* 18.13. *Dan.* 9. *Lament.*2.19.

Q. *What gather you hence?*

Lament.2.19. *A.* That as Prayer is the key of our heart to open our neceſſities vnto God, ſo is it al-
Matth.7.7. ſo the key of his Treaſurie to obtaine his mercies from him.

Q. *What further?*

Rom.8.26,27,32 *A.* That the gift of Prayer, is a pledge
Iob.2.1. and earneſt peny of all other good Gifts
2 Cor.12 7,8. whatſoeuer, and that ſo long as we can pray,
1 Tim.4.5. the greateſt euill cannot hurt vs, nor the greateſt good, without prayer, be euer profitable vnto vs.

Q. *What good meanes may we vſe, to obtaine the gift of Prayer in ſome meaſure?*

Matth.15.22. *A.* 1. To get ſome true feeling of our miſery: for ſenſe of miſery breeds Suit for mer-
Pſal.42.1. cy. 2. Bring hungry and thirſty ſoules after grace and good things: when the ſoule panteth moſt, the heart prayeth beſt. 3. Gather
1 Cor.14.15. principles of knowledge, that the head may guide the heart; for what we know is worth the hauing, we will not loſe for the asking.
Dan.9. *Nehem.9.* 4. Conſider the example of Gods ſeruants in like Sorrowes, and make like ſuits. Be thou as they were to him, and he will be to thee what he was to them. 5. Be well per-
Luke 11.1. ſwaded of Chriſts ordinance: Maſter, teach vs to pray, and of Gods acceptance, reckon
Matth.6.5,9. of him as of *Our Father*: for according to our Faith it ſhall be vnto vs. 6. Be reſolute againſt

againſt ſinne, neither liuing in groſſer iniquities, nor allowing leſſer infirmities. And ſo hee will neuer ſhut out our prayers, nor withhold his mercy from vs. 7. In reading, or hearing, turne Precepts into Prayers, LORD giue what thou commandeſt, and command what thou wilt. *Duties* enioyned, *Graces* commended, *Bleſſings* promiſed, and Curſes threatned, doe all quicken vs to prayer, and furniſh vs with matter for the ſame. *Rom.7.15.* *Pſal.66.19,20.* *Matth.5.6,&7.* *Rom.12.* *Epheſ.6.*

Q. *But when for all this our prayers are few and faint, cold and weake, what ſpeciall helpe may we then haue againſt our infirmities?*

A. None better then to pray for the Spirit of Prayer, which helpeth and healeth our Infirmities, and teacheth vs both for manner, meaſure, and matter, to open all our neceſſities. And ſecondly to call others, which are beſt acquainted with the practiſe and power of Prayer, to pray with vs being preſent, and for vs, being abſent from vs. *Rom.8.26.* *Luke 11.13.* *Iam.5.14.* *Rom.1.9.*

Q. *What be the ſignes of a ſound Prayer?*

A. 1. To vſe all other good *meanes* carefully. 2. To ſeeke *Gods glory* principally. 3. To deſire the *beſt things* moſt earneſtly. 4. To aske nothing but what Gods word doth warrant vs. 5. To *wait* patiently till *Act.27.23,31.* *Exod.32.11,12.* *Coloſſ.1.9,10,11.* *1 Iob.5.14.* *Pſal.40.1.* *Iam.5.10,11.*

hee heare and helpe vs.

Motiues to Prayer. *Rom.8.26. Luke 11.2. Matth.7.7. Ephes.6.18.*

Q. *What motiues may we haue to stirre vp our hearts to this dutie?*

A. Many and good: 1. Because prayer is the *voyce* of Gods Spirit in vs, a *Iewell* of grace bequeathed by Christ vnto vs. It is the hand of faith, the *key* of Gods treasury, *2 Chron.7.14. 1 Tim.4.5. 2 Cor.12.1,8.* the soules *sollicitour*, the hearts *Armour-bearer*, and the mindes *Interpretour*. 2. It *procureth* all blessings, *preuenteth* curses, *sanctifieth* all creatures, that they may do vs good; *seasoneth* all crosses, that they do vs no hurt. *Acts 9.11. Ephes.6.18. Epist.Iud.20. Acts 4.7. Act.7.59.* Lastly, it keepes the heart in *humilitie*, the life in *sobrietie*, strengthneth all graces, *ouercommeth all* temptations, *subdueth* corruptions, *purgeth* our affections, makes our duties acceptable to God, our liues profitable vnto men, and both life and death comfortable vnto our selues.

Q. *What are the lets and hinderances of Prayer?*

Marke 9.23,24. A. There be some which hinder the *power* of it, as our ordinary *Infirmities*: other, which hinder either the *practise*, or *Psalm.66.18.* the *fruit* of it, as our customary and grosser *Iniquities*.

Q. *What are the infirmities that weaken the power of Prayer?*

A. Rouing *Imaginations*, inordinate *affections*,

fections, dulneſſe of Spirit, *weakeneſſe* of *Faith*, coldneſſe in feeling, *faintneſſe* in aſking, *wearineſſe* in waiting, too much *paſſion* in our owne matters, and too little *compaſſion* in other mens miſeries. *Pſal.* 32. 3, 4. *Marke* 9. 24. *Iſai.* 38. 13, 14. *Iohn* 4. 2, 3.

Q. *What bee the cuſtomary* Iniquities *which hinder the practiſe of prayer?*

A. 1. The *prophaneneſſe* of the Atheiſts, No-calling vpon God. 2. The *Sottiſhneſſe* of the Papiſts, lifting vp their hearts and hands to baſe Idolls. 3. The *Senſualitie* of the *Voluptuous*, drowning all his deſires in delights, and his prayers in pleaſures. 4. The *Stupiditie* of *worldlings*, that thinke they haue no need of Praying, but of carking and caring, toyling and moyling in the world. 5. The *fooliſhneſſe* of the *Malicious*, which becauſe they will not forgiue their brother an hundred pence, cannot pray to God to forgiue them their ten thouſand talents. *Pſal.* 14. 4. *Pſalm.* 44. 20. 2 *Tim.* 3. 4. *Luke* 12. 17, 18. *Philip.* 3. 19. *Matth.* 18. 32.

Q. *What be the groſſe ſinnes which ſhut the eares of the Lord, and hinder the fruit of our Prayers?*

A. 1. *Graceleſſe Hypocriſie*, drawing neere with our lips, but hauing our hearts farre from him. 2. *Shameleſſe impietie*, when turning our eares from his precepts, he turnes away his from our prayers. 3. *Senſeleſſe* *Iſay* 29 13. *Prou.* 28. 9.

impenitency,

Zach. 7. 13. *impenitency*, when the crie of our sins vnrepented, drownes the voice of all our prayers
Gen. 42. 22. that are offered. 4. *Mercilesse cruelty*, when we either cause or suffer the afflicted to cry without hearing, the Lord hearing vs crie in our affliction without helping.

Q. *Are wee only bound to pray for our selues by* Supplication *for good, and against euill things?*

1 Tim. 2. 1, 2. *A.* No, we are also bound to pray likewise for others, which kinde of Prayer is called *Intercession.*

Q. *What is Intercession?*

Gen. 20. 17. Gen. 49. 1 Thess. 1. 2. *A.* It is the suit of the heart vnto God for the good of others, as *Abraham* prayed for *Abimelech*, *Iacob* for his sonnes, *Paul* for the people, and they for him.

Q. *Why doth the Lord require this dutie of vs?*

Iam. 5. 14, 15. *A.* 1. For communicating our *gifts* and his *Graces.* 2. For nourishing of our loue. 3. For increase of our *Comforts:* and lastly, for mutuall support and relieſe in all crosses.

Q. *What gather you hence?*

1 Tim. 2. 1, 2. Iam. 5. 10. *A.* That all such persons as are linked together in neareſt bands of Society, are all so mutually bound to discharge this dutie.

Q. *Can you make this more euident and plaine vnto me?*

A. I

A. I can: as first in the houshold of faith, the stronger is to pray for the weaker, that hee faile not, and the weaker for the stronger, that he fall not. 2. The Soueraigne for the Subiect, that he may obey in Pietie and Loyaltie, the Subiect for the Soueraigne, that he may rule in righteousnesse and religious policie, and so all societies, whether of publike Assemblies, or of priuate Families. *Philip.* 1.9. 2 *Thess.* 3.1,2. 1 *Chro.* 6.13,14. 1 *Tim.* 2.1,2. *Iob* 1.5. *Deut.* 33.6. 1 *Chron.* 29.19.

Q. *What followeth of all this?*

A. Strong consolation, that when we finde small power or comfort in our owne prayers, the Lord hath ordained that wee may seeke, and shall find both in the prayers of his Church and children. *Iames* 5.14,15. *Act.* 12.5,7.

Of Praise.

Q. *You haue now spoken of the first kinde of Inuocation, namely* Prayer: *what followeth?* What Praise is, and whence it ariseth.

A. The second, which is *Praise* and thanksgiuing. 1 *Thess.* 5.18.

Q. *What is this praise or Thankesgiuing?*

A. It is a reuerent calling vpon the name of God, wherein the heart being cheared with some taste of his goodnesse, *acknowledgeth* all from his *Mercy*, and *purposeth* all for his *Glory*. *Luke* 10.21. 1 *Chron.* 29.10, 11, 12, 13.

Q. *Whence doth this duty of Praise arise?*

A. As *Prayer* ariseth from the feeling of *Reu.* 15.3.

1 Chron.29. 12. of our *Misery*, so *Praise* from the feeling of Gods *Mercy*. Prayer beggeth what wee want, and Praise acknowledgeth what and whence we haue.

Q. *What gather you hence?*

Exod.15.1. Psal.66.19,20. *A.* That when the Lord hath granted vnto vs, our Prayers, we are forthwith bound to render vnto him his due praises.

Q. *Wherein doth this dutie of Praise especially consist?*

Gen.32.10. Ierem.2.13. Iam.1.17. Psal.40.9,10. Deut.26.11. 1 Chron.29.2,3. *A.* 1. In emptying our selues of all worthinesse. 2. In acknowledging him the Author of euery good gift and fountaine of liuing waters. 3. In speaking good of his name vnto others. 4. In reioycing before him in all his Mercies. 5. In resoluing to bestow all for his honour and seruice.

Q. *Wherefore doth the Lord require praise and thankes at our hands?*

Psalm.92.1. 1 Chron.7.14. *A.* 1. Because it is the fairest and sweetest fruit of true Piety. 2. It intirely *preserueth* Gods glory. 3. It boweth the heart to true Humility. 4. Its the condition of the couenant when he *giues*, and we *receiue* any mercy. 5. It *prouoketh* others to *faithfulnesse* and *cheerefulnesse* in Gods seruice. Lastly, it maintaineth the Intercourse of *Mercies* and *duties* betwixt God and man.

Psal.50.15. Psalm. 95. 1.

Q. *What be the properties of true Praise?*

A. 1. It

A. 1. It must be *Faithfull* without glozing, with a single, not with a double heart. 2. It must be plentifull; if God giue his mercies by *showers*, wee may not yeeld our praises by *drops*. 3. It must be *cheerefull*: he giues *freely*, and we must offer *willingly*, for he loues a cheerefull giuer. 4. It must be *powerfull*, in the best measure, with the best member, and *skilfull* in the best manner, suiting his seuerall *properties* with their due praises according to the nature of the present *blessings*. Lastly, it must bee continuall as long as his mercie endureth, and life lasteth.

*Psalm.*145.18. *Psal.*18.1,2. 1 *Chron.* 29. 14. *Psalm.*81.1,2. *Exod.*15.2,3. *Psalm.*144.1,2. *Psalm.*146.2.

Q. *What meanes may we vse to attaine vnto this dutie?*

A. 1. Serious *consideration* of the *great things* he hath done for vs so vile creatures. 2. To desire to taste Gods loue in the least of his *mercies*. 3. To giue him a taste of our *loue* in the best of our *Seruices*. 4. To rest content with our allowance and estate wherein he hath set vs. 5. To compare our estate with others of Gods Saints, which want *many comforts* which we enioy, and feele *many Sorrowes*, which we feare not. Lastly, to be faithfull in all talents, and fruitfull in all Graces, will be great meanes to make vs praise God in all his mercies.

1 *Sam.*12. 24. *Gen.*18.20,21. *Psalm.*116.12. *Philip.*4.11. *Psalm.*147.20. *Marke* 25.23. *Philip.*1.11.

What

Q. *What motiues haue we to prouoke vs to praiſe?*

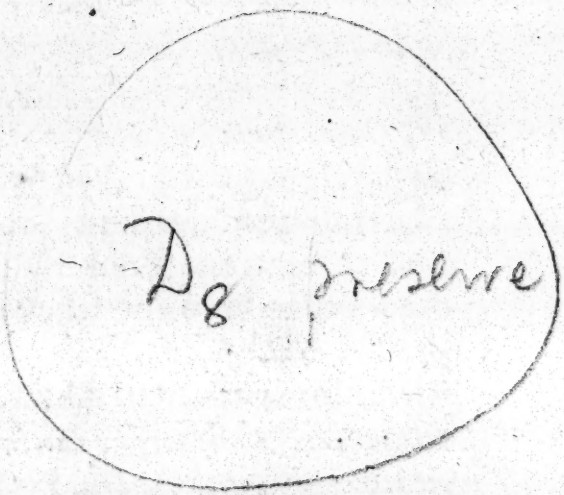
*Pſal.*147.1. 1 *Theſſ.*5.18. *Luk.*2.13,14. *A.* 1. It is a good, comely, and pleaſant thing to praiſe God. 2. It is his will thus to be honoured. 3. It is a dutie of Saints and Angels both here and hereafter. 4. It

*Pſal.*145.1,2,3. *Iſay*8.13. ſpreadeth abroad Religion, *magnifieth* him that is moſt High, and ſanctifieth him that is moſt Holy. 5. It keepes the heart from *ſwelling*, and the ſoule from *ſurfetting* with Gods bleſſings. 6. It fits the heart for further graces, and prouokes the Lord to freſh mercies.

Q. *What be the ſpeciall ſignes and markes of one that deſires to be thankefull, and vnfainedly to praiſe God in all things?*

A. 1. *Contentednesſe*, Phil.4.11. Secondly, *Cheerefulneſſe* in the vſe of Gods bleſſings, *Deut.*26.11. *Pſal.*63.5. Thirdly, *Faithfulneſſe* in our duties, both of our perſons and places. Fourthly, *Readineſſe* to draw others into the fellowſhip of Gods praiſes, *Pſal.*66.16. *Pſal.*135.1. Fiftly, *Reioycing* in God euen in the middeſt of many croſſes, *Iob* 1. Sixtly, *Fruitfulneſſe* in good words and workes, *Ioh.*15.8. Finally, a conſcionable *Carefulneſſe* to take all occaſions, and vſe all meanes to ſeale vp our loue, and ſet forth his glory.

FINIS.


D8 reserve